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excavations made in 1626 in the vicinity of the high altar, and has gathered plans and drawings from several hitherto unknown sources. He takes but little notice of portions of the church other than that immediately around the high altar, which rests, according to his firm conviction, directly above the actual tomb of the apostle. Thus the book will not serve as a history of the basilica any more than it will furnish a scientific and careful account of the problems connected with the possible presence of the apostle in Rome. As far as it does go in the former direction, however, it seems a fairly trustworthy guide. The typography and make-up of the book are exceedingly handsome. The index is by no means adequate.

There is a crying need for a work which shall tell exactly what we know about the history of the early Roman church; a work which shall show on the part of its author an ability to handle archæological data on the basis of fact, not of fancy, an acquaintance with the voluminous literature of the subject, and sound judgment on questions of what is and what is not evidence. The work under review will not answer this demand, but will prove useful in the way of reference and decidedly valuable because of its illustrations.

POLYTECHNIC INSTITUTE,
Brooklyn, N. Y.

WILLIAM WARNER BISHOP.

KIRCHENGESCHICHTLICHE ABHANDLUNGEN UND UNTERSUCHUNGEN.
Von PROFESSOR F. K. FUNK. Paderborn: Schöningh. Erster
Band, 1897, pp. vi + 519; zweiter Band, 1899, pp. iv + 483.
Jeder Band M. 8.

PROFESSOR FUNK, of Tübingen, is unquestionably the most eminent among the Catholic ecclesiastical historians. His text-book of church history, of which a second edition appeared in 1890 (Rottenburg am Neckar, Baden; M. 6), has obtained well-deserved recognition; and numerous dissertations and researches, which have appeared chiefly in the Tübingen *Theologische Quartalschrift* and in the historical year-book of the Görres Society, have steadily increased his reputation as a scholar of temperate, cautious, and solid judgment. All experts in his department have therefore gladly welcomed the fact that these treatises, scattered among various periodicals not readily accessible to everyone, have been collected by the author, and, after careful examination and revision, have been published in two portly volumes. The first volume contains twenty-four, the second twenty-two treatises, relating mainly to the so-called inner church history, its constitution, cultus, discipline,

and literature, and chiefly to the early church. There is none of these which does not materially contribute to the elucidation of some important, or at least some interesting, question, even though one cannot always agree with the author's results or arguments. The following is a short summary of the subjects discussed, to which I append brief parenthetical notes:

FIRST VOLUME.—i, pp. 1-23: *The Primacy of the Romish Church according to Ignatius and Irenæus* (discussion chiefly of Harnack's interpretation of the well-known passages); ii, 23-39: *The Election of Bishops in the Ancient Church and at the Beginning of the Middle Ages* (hitherto unprinted; the subject is discussed down to the time when the church community, or the laity, ceased to have the power of election); iii, 39-86: *The Calling of the Œcumenical Councils in the Ancient Church* (the emperor, not the pope, possessed the power); iv, 87-121: *The Papal Ratification of the first eight General Councils* (is not demonstrable); v, 121-55: *Celibacy and Marriage of Priests in the Ancient Church* (not traceable to apostolic regulation); vi, 155-81: *On the Ancient Christian Discipline of Penance* (survey of its development until the council of Elvira); vii, 182-209: *Grades of Penance in Early Christian Times* (origin, spread, and end of their appointment; position of the ὑποπίπτοντες in public worship); viii, 209-41: *The Classes of Catechumens in the Ancient Church* (the idea of three classes is erroneous); ix, 241-78: *The Development of Fasting before Easter* (survey of the first three centuries); x, 278-92: *The Elements of the Lord's Supper according to Justin* (Funk rejects Harnack's view as to bread and water); xi, 293-308: *The Communion Ritual* (survey); xii, 308-29: *Titus Flavius Clemens Christian, not Bishop*; xiii, 330-45: *Hadrian's Rescript to Minucius Fundanus* (he supports its genuineness); xiv, 346-52: *The XXXVIth Canon of Elvira* (prohibition of pictures); xv, 352-8: *Date of the First Council of Arles* (314 A. D., as against Seeck, 316); xvi, 358-72: *The Basilides of the Philosophoumena not a Pantheist*; xvii, 373-90: *On the Question concerning Hege-sippus' Catalogue of Popes* (tradition goes to support this authorship); xviii, 391-420: *Eulogy of a Pope or Bishop* (the "Epitaphium" in Bücheler, *Carmina Lat. epigr.*, I, 1895, 373-5, refers perhaps to Martin I., by no means to Liberius); xix, 421-59: *On the History of the Early British Church* (discussion of Ebrard's thesis of the Rome-free position of this church and its specifically evangelical character); xx, 460-78: *The Papal Election Decree in c. 28 Dist. 63 [Decret. Gratian.]* (this decree, which is alleged to have originated with

Stephen IV., 816-17, was promulgated at the Roman synod of 898; the error in the tradition is to be ascribed to Ivo of Chartres); xxi, 478-83: *The Origin of the Present Mode of Baptism* (i. e., sprinkling instead of immersion); xxii, 483-9: *On the Bull Unam Sanctam* (discussion of the word *instituere*); xxiii, 489-98: *Martin V. and the Council of Constance* (rejection of the view that the pope allowed an approbation to be granted to the synod); xxiv, 498-508: *Epilogue to Dissertation III* (see above).

SECOND VOLUME.—i, 1-23: *Constantine the Great and Christianity* (C.'s religious innovation to be ascribed primarily to his Christian conviction, not to political calculation); ii, 23-44: *John Chrysostom and the Court of Constantinople*; iii, 45-60: *Clement of Alexandria on the Family and Property*; iv, 60-77: *Commerce and Trade in Early Christian Times*; v, 77-108: *Date of the Epistle of Barnabas* (end of the first century); vi, 108-41: *The Didaché, its Date and Relation to the Cognate Writings* (rejection of the theory that it is based on a Jewish document; Didaché the source of Barnabas); vii, 142-52: *On the Chronology of Tatian* (the *Apology* written soon after Justin's death); viii, 152-61: *Date of the "True Discourse" of Celsus* (170-85); ix, 161-97: *The Author of the Philosophoumena* (Hippolytus); x, 198-208: *The Pfaff Fragments of Irenæus* (Harvey II, 498-506, the genuineness doubtful); xi, 209-36: *The tract "Adversus Aleatores"* (against Harnack; second half of the third century, place unknown); xii, 236-51: *The Ecclesiastical Canons of the Holy Apostles* (originated perhaps still in Syria, after the council of Nice); xiii, 251-3: *An Alleged Word of Basil the Great on the Worship of Pictures* (Basil *On the Holy Spirit*, chap. 18, 45, does not attest picture-worship); xiv, 253-91: *The Pseudo-Justinian Expositio rectae fidei* (against Draeseke; the longer framework of the *Expositio* is the original, and the shorter is not the work of Apollinaris of Laodicea); xv, 291-329: *The last two Books of the Treatise of Basil the Great against Eunomius* (were written by Didymus of Alexandria); xvi, 329-38: *The Twelve Chapters on Faith Ascribed to Gregorius Thaumaturgus* (against Draeseke; not by Vitalis); xvii, 338-47: *On the Acts of Ignatius* (not genuine); xviii, 347-59: *Pseudo-Ignatius an Apollinarian* (not a semi-Arian); xix, 359-72: *Date of the Apostolic Constitutions* (beginning of the fifth century); xx, 373-408: *Gerson or Gersen* (not the author of the *Imitatio Christi*); xxi, 408-44: *The Author of the "Imitatio Christi"* (Thomas à Kempis); xxii, 444-76: *On the Galileo Question* (the decision of the Roman congregation faulty and deplorable). G. KRÜGER.

GIESSEN, GERMANY.